



In the name of Allah: the Compassionate, the Merciful

سورة العلق

AL-`ALAQ

Name

The Surah is so entitled after the word `alaq in the second verse.

Period of Revelation

This Surah has two parts: the first part consists of vv. 1-5, and the second of vv. 6-19. About the first part a great majority of the Islamic scholars are agreed that it forms the very first Revelation to be sent down to the Holy Prophet (upon whom be Allah's peace and blessings). In this regard, the *Hadith* from Hadrat Aishah, which Imam Ahmad, Bukhari, Muslim, and other traditionists have related with several chains of authorities, is one of the most authentic *Ahadith* on the subject. In it Hadrat Aishah has narrated the full story of the beginning of revelation as she herself heard it from the Holy Messenger of Allah. Besides, Ibn Abbas, Abu Musa al-Ashari and a group of the Companions also are reported to have stated that these were the very first verses of the Quran to be revealed to the Holy Prophet. The second part was sent down afterwards when the Holy Prophet (upon whom be peace) began to perform the prescribed Prayer in the precincts of the Kabah and Abu Jahl tried to prevent him from this with threats.

Beginning of Revelation

The traditionists have related on the strength of their respective authorities the story of the beginning of revelation from Imam Az- -Zuhri, who had it from Hadrat Urwah bin Zubair, who had it from Hadrat Aishah, his aunt. She states that revelations to the Holy Prophet (upon whom be peace) began in the form of true (according to other traditions, good) visions. Whichever vision he saw it seemed as though he saw it in broad daylight. Afterwards solitude became dear to him and he would go to the Cave of Hira to engage in worship there for several days and nights (Hadrat Aishah has used the word *tahannuth*, which Imam Zuhri has explained as *ta'abbud*: devotional exercises. This was some kind of worship which he performed, for until then he had not been taught the method of performing

the Prayer by Allah). He would take provisions with him and stay there for several days, then would return to Hadrat Khadijah who would again provide for him for a few more days. One day when he was in the Cave of Hira, Revelation came down to him unexpectedly and the Angel said, to him: "Read". After this Hadrat Aishah reports the words of the Holy Prophet himself, to the effect, "I said: I cannot read! There upon the Angel took me and pressed me until I could bear it no more. Then he left me and said: Read. I said: I cannot read! He pressed me a second time until I could bear it no more. Then he left me and said: Read. I again said: I cannot read! He pressed me for the third time until I could bear it no more. Then he left me and said: *Iqra bismi Rabbi kal- ladhi khalaqa*: (Read in the name of your Lord Who created) till he reached *ma lam ya lam* (what he did not know)." Hadrat Aishah says: "Then the Holy Messenger (upon whom be peace) returned home to Hadrat Khadijah trembling with fear, and said to her: 'Cover me, cover me', and he was covered. When terror left him, he said: 'O Khadijah, what has happened to me?' Then he narrated to her whatever had happened, and said: 'I fear for my life'. She said; 'No never! Be of good cheer. By God, never will God debase you: you treat the kindred well, you speak the truth, (one tradition adds: you restore what is entrusted to you), you bear the burden of the helpless, you help the poor, you entertain the guests, and you cooperate in good works.' Then she took him to Waraqah bin Naufal, who was her cousin. He had become a Christian in pre- Islamic days, wrote the Gospel in Arabic and Hebrew, and had become very old and blind. Hadrat Khadijah said: 'Brother, listen to the son of your brother.' Waraqah said to the Holy Prophet: 'What have you seen, nephew?' The Holy Prophet described what he had seen. Waraqah said; 'This is the same Namus (the Angel of Revelation) which Allah had sent down to Moses. Would that I were a young man during your Prophethood! Would that I were alive when your tribe would expel you!' The Holy Prophet said: 'Will they expel me?' Waraqah said; 'Yes, never has it so happened that a person brought what you have brought and was not treated as an enemy. If I live till then I would help you with all the power at my command.' But not very long after this Waraqah died."

This narrative is explicit that even until a moment before the coming Angel the Holy Messenger of Allah (upon whom be His peace) was without any expectation that he was going to be appointed a Prophet. Nothing to say of any such wish or expectation, he did not even have any idea that he would meet with such an experience. Coming down of the Revelation and appearing of the Angel face to face was an unexpected accident for him the first effect of which on him was precisely the same as could naturally be on a person meeting with such a tremendous experience, in the absence of any preparation. That is why when he proclaimed the message of Islam, the people of Makkah raised all sorts of objections, but no one said that they were already apprehending that he would make a claim, for he had been making preparations since long to become a Prophet.

From this narrative another thing which also becomes obvious is how pure was the Holy Prophet's life and how sublime was his character before Prophethood, Hadrat Khadijah was no young lady: she was 55 years old at the time this event took place and had been the Holy Prophet's life companion for 15 years. No weakness of the husband can remain hidden from the wife. She had during this long period of married life found him to be such a generous and noble man that when he told her of his experience in the Cave of Hira', she admitted without the least hesitation that it was indeed Allah's own Angel who had come to him with Revelation. Likewise, Waraqah bin Naufal also was an old inhabitant of Makkah, who had seen the Holy Prophet grow up from childhood. Particularly, for the past 15 years because of the close relationship he was even more intimately aware of his life, his Affairs and dealings. When he also heard of his experience, she did not regard it as an evil suggestion, but immediately said that it was the Namus who had descended on Moses (peace be upon

him). This meant that even according to him the Holy Prophet was such a sublime person that there was nothing surprising in his being elevated to the office of Prophethood.

Occasion of Revelation of vv. 6-19

This second part of the Surah was revealed when the Holy Messenger of Allah began to perform the Prayer in the Islamic way in the Ka'bah and Abu Jahl threatened and tried to prevent him from this. It so happened that after his appointment to Prophethood even before he could start preaching Islam openly, he began to perform the Prayer in the precincts of the Ka'bah in the way Allah taught him; and from this the Quraish felt for the first time that he had adopted a new religion. The other people were watching it with curiosity, but Abu Jahl in his arrogance and pride threatened the Holy Prophet and forbade him to worship in that way in the Ka'bah. In this connection, quite a number of the *Ahadith* have been related from Hadrat Abdullah ibn Abbas and Hadrat Abu Huraira, which mention the foolish behaviour of Abu Jahl.

Hadrat Abu Huraira says that Abu Jahl asked the people of Quraish: "Does Muhammad (upon whom be Allah's peace and blessings) set his face on the ground before you?" When they replied in the affirmative, he said: "By Lat and Uzza, if I ever catch him in that act of worship, I would set my foot on his neck and rub his face in the dust." Then it so happened that he saw the Holy Messenger in that posture and came forward to set his foot on his neck, but suddenly turned back as if in a fright and being asked what was the matter, he said there was a ditch of fire and a terrible apparition between himself and Muhammad (upon whom be Allah's peace and blessings) and some wings. On hearing this the Holy Prophet remarked: "Had he come near me, the angels would have smitten and torn him to pieces." (Ahmad, Muslim, Nasai, Ibn Jarir, Ibn Abi Hatim, Ibn al-Mundhir, Ibn Marduyah, Abu Nu'aim Isfahani, Baihaqi).

According to Ibn Abbas, Abu Jahl said: "If I caught Muhammad (upon whom be Allah's peace and blessings) performing his Prayer by the Ka'bah, I would trample his neck down." When the Holy Prophet heard of it, he said: "If he acted so, the angels would seize him there and then?" (Bukhari, Tirmidhi, Nasai, Ibn Jarir, Abdur Razzaq, Abd bin Humaid, Ibn al-Mundhir, Ibn Marduyah).

According to another tradition from Ibn Abbas, the Holy Prophet was performing his Prayer at the *Maqam Ibrahim*. Abu Jahl passed that way and said: "O Muhammad, did I not forbid you this, and then he started to threaten him." In reply the Holy Prophet (upon whom be peace) rebuked him severely. There upon he said: "O Muhammad, on what strength do you rebuke me? By God, my followers in this valley far exceed yours in number." (Ahmad, Tirmidhi, Nasai, Ibn Jarir, Ibn Abi Shaibah, Ibn al-Mundhir, Tabarani, Ibn Marduyah).

Because of these very incidents the portion of this Surah beginning with *Kalla inn al-insana la yat gha* was sent down. Naturally the place of this part should be the same as assigned to it in this Surah of the Quran, for after the coming down of the first Revelation the Holy Prophet had given expression to Islam first of all by the act of Prayer, and his conflict with the pagans.

The Holy Quran

The Clot

Sura # 96 – 19 Verses - Makkah

سورة العلق

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿1﴾

(of) your Lord	رَبِّكَ	In the Name	بِاسْمِ	Read	اقْرَأْ
		created	خَلَقَ	Who	الَّذِي

Translit	<i>Aqra' Biāsmi Rabbika Al-Ladhī Khalaqa</i>
AhmedAli	اپنے رب کے نام سے پڑھیے جس نے سب کو پیدا کیا
Jalandhry	(اے محمد صلی اللہ علیہ وسلم) اپنے پروردگار کا نام لے کر پڑھو جس نے (عالم کو) پیدا کیا
YusufAli	Proclaim! (or Read!) in the name of thy Lord and Cherisher, Who created—
M.Khan	Read! In the Name of your Lord, Who has created (all that exists),
Pickthal	Read: In the name of thy Lord Who createth,
Shakir	Read in the name of your Lord Who created.

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿2﴾

From	مِنْ	Man	الْإِنْسَانَ	He created	خَلَقَ
				A clot	عَلَقٍ

Translit	<i>Khalaqa Al-'Insāna Min `Alaḡin</i>
AhmedAli	انسان کو خون برستہ سے پیدا کیا
Jalandhry	جس نے انسان کو خون کی پھٹکی سے بنایا
YusufAli	Created man, out of a (mere) clot of congealed blood:
M.Khan	He has created man from a clot (a piece of thick coagulated blood)
Pickthal	Createth man from a clot.
Shakir	He created man from a clot.

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿3﴾

(is) the Most Generous	الْأَكْرَمُ	And your Lord	وَرَبُّكَ	Read	اقْرَأْ
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Translit	<i>Aqra' Wa Rabbuka Al-'Akramu</i>
AhmedAli	پڑھیے اور آپ کا رب سب سے بڑھ کر کرم والا ہے
Jalandhry	پڑھو اور تمہارا پروردگار بڑا کریم ہے
YusufAli	Proclaim! And thy Lord is Most Bountiful—
M.Khan	Read! And your Lord is the Most Generous,
Pickthal	Read: And thy Lord is the Most Bounteous,

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Shakir	Read and your Lord is Most Honorable,
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الَّذِي عَلَّمَ بِالْقَلَمِ ﴿4﴾

By the pen	بِالْقَلَمِ	Has taught	عَلَّمَ	Who	الَّذِي
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Translit	Al-Ladhī `Allama Bil-Qalami
AhmedAli	جس نے قلم سے سکھایا
Jalandhry	جس نے قلم کے ذریعے سے علم سکھایا
YusufAli	He Who taught (the use of) the Pen—
M.Khan	Who has taught (the writing) by the pen.
Pickthal	Who teacheth by the pen,
Shakir	Who taught (to write) with the pen

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿5﴾

That which	مَا	Man	الْإِنْسَانَ	He has taught	عَلَّمَ
		He knew	يَعْلَمْ	Not	لَمْ

Translit	`Allama Al-'Insāna Mā Lam Ya`lam
AhmedAli	انسان کو سکھایا جو وہ نہ جانتا تھا
Jalandhry	اور انسان کو وہ باتیں سکھائیں جس کا اس کو علم نہ تھا
YusufAli	Taught man that which he knew not.
M.Khan	He has taught man that which he knew not.
Pickthal	Teacheth man that which he knew not.
Shakir	Taught man what he knew not.

كَأَلَّا إِنَّ الْإِنْسَانَ لَيَطْغَىٰ ﴿6﴾

Man	الْإِنْسَانَ	Verily	إِنَّ	Nay	كَأَلَّا
				Does transgress	لَيَطْغَىٰ

Translit	Kallā 'Inna Al-'Insāna Layatghā
AhmedAli	ہرگز نہیں بے شک آدمی سرکش ہو جاتا ہے
Jalandhry	مگر انسان سرکش ہو جاتا ہے
YusufAli	Nay, but man doth transgress all bounds,
M.Khan	Nay! Verily, man does transgress (in disbelief and evil deed).
Pickthal	Nay, but verily man is rebellious

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Shakir	Nay! man is most surely inordinate,
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أَنْ رَأَهُ اسْتَغْنَى ﴿٧﴾

Self-sufficient	اسْتَغْنَى	He considers himself	رَأَهُ	Because	أَنْ
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Translit	'An Ra'āhu <u>Asṭaghna</u>
AhmedAli	جب کہ اپنے آپ کو غنی پاتا ہے
Jalandhry	جب کہ اپنے تئیں غنی دیکھتا ہے
YusufAli	In that he looketh upon himself as self-sufficient.
M.Khan	Because he considers himself self-sufficient.
Pickthal	That he thinketh himself independent!
Shakir	Because he sees himself free from want.

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾

Your Lord	رَبِّكَ	Unto	إِلَىٰ	Surely	إِنَّ
				(is) the return	الرُّجْعَىٰ

Translit	'Inna 'Ilā Rabbika Ar-Ruj`ā
AhmedAli	بے شک آپ کے رب ہی کی طرف لوٹ کر جانا ہے
Jalandhry	کچھ شک نہیں کہ (اس کو) تمہارے پروردگار ہی کی طرف لوٹ کر جانا ہے
YusufAli	Verily to thy Lord is the return (of all).
M.Khan	Surely! unto your Lord is the return.
Pickthal	Lo! unto thy Lord is the return.
Shakir	Surely to your Lord is the return.

أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾

prevents	يَنْهَىٰ	Him who	الَّذِي	Have you seen	أَرَأَيْتَ
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Translit	'Ara'ayta Al-Ladhī Yanhá
AhmedAli	کیا آپ نے اس کو دیکھا، تو منع کرتا ہے
Jalandhry	بھلا تم نے اس شخص کو دیکھا، تو منع کرتا ہے
YusufAli	Seest thou one who forbids.—
M.Khan	Have you (O Muhammad (SAW)) seen him (i.e. Abû Jahl) who prevents,
Pickthal	Hast thou seen him who dissuadeth
Shakir	Have you seen him who forbids

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عَبْدًا إِذَا صَلَّى ﴿10﴾

He prays	عَبْدًا	When	صَلَّى	إِذَا	A slave
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Translit	'Abdāan 'Idhā Ṣallā				
AhmedAli	ایک بندے کو جب کہ وہ نماز پڑھتا ہے				
Jalandhry	(یعنی) ایک بندے کو جب وہ نماز پڑھنے لگتا ہے				
YusufAli	A votary when he (turns) to pray?				
M.Khan	A slave (Muhammad (SAW)) when he prays?				
Pickthal	A slave when he prayeth?				
Shakir	A servant when he prays?				

أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى ﴿11﴾

He is	أَرَأَيْتَ	If	إِنْ	Have you seen	عَلَى
		The guidance	الْهُدَى	On	

Translit	'Ara'ayta 'In Kāna `Alā Al-Hudá				
AhmedAli	بھلا دیکھو تو سہی اگر وہ راہ پر ہوتا				
Jalandhry	بھلا دیکھو تو اگر یہ راہ راست پر ہو				
YusufAli	Seest thou if He is on (the road of) Guidance?—				
M.Khan	Tell me, if he (Muhammad (SAW)) is on the guidance (of Allāh)				
Pickthal	Hast thou seen if he relieth on the guidance (of Allah)				
Shakir	Have you considered if he were on the right way,				

أَوْ أَمَرَ بِالتَّقْوَى ﴿12﴾

piety	أَوْ	Enjoins	أَمَرَ	Or	بِالتَّقْوَى
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Translit	'Aw 'Amara Bī-t-Taqwá				
AhmedAli	یا پرہیز گاری سکھاتا				
Jalandhry	یا پرہیز گاری کا علم کرے (تو منع کرنا کیسا)				
YusufAli	Or enjoins Righteousness?				
M.Khan	Or enjoins piety!				
Pickthal	Or enjoineeth piety?				
Shakir	Or enjoined guarding (against evil)?				

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أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ﴿13﴾

He denies	كَذَّبَ	If	إِنْ	Have you seen	أَرَأَيْتَ
				And turns away	وَتَوَلَّى

Translit	'Ara'ayta 'In Kadhdhaba Wa Tawallá				
AhmedAli	بھلا دیکھو تو سہی اگر اس نے جھٹلایا اور منہ موڑ لیا				
Jalandhry	اور دیکھو تو اگر اس نے دین حق کو جھٹلایا اور اس سے منہ موڑا (تو کیا ہوا)				
YusufAli	Seest thou if he denies (Truth) and turns away?				
M.Khan	Tell me if he (Abû Jahl) denies (the truth, i.e. this Qur'ân), and turns away?				
Pickthal	Hast thou seen if he denieth (Allah's guidance) and is froward?				
Shakir	Have you considered if he gives the lie to the truth and turns (his) back?				

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿14﴾

That	بِأَنَّ	He knows	يَعْلَمُ	Does not	أَلَمْ
		sees	يَرَىٰ	Allah	اللَّهُ

Translit	'Alam Ya`lam Bi'anna Allāha Yará				
AhmedAli	تو کیا وہ نہیں جانتا کہ اللہ دیکھ رہا ہے				
Jalandhry	کیا اس کو معلوم نہیں کہ خدا دیکھ رہا ہے				
YusufAli	Knoweth he not that Allah doth see?				
M.Khan	Knows he not that Allāh does see (what he does)?				
Pickthal	Is he then unaware that Allah seeth?				
Shakir	Does he not know that Allah does see?				

كَأَلَّا لَنْ لَمْ يَنْتَهُ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿15﴾

Not	لَمْ	If	لَنْ	Nay	كَأَلَّا
By the forelock	بِالنَّاصِيَةِ	We will catch him	لَنَسْفَعًا	He ceases	يَنْتَهُ

Translit	Kallā La'in Lam Yantahi Lanāsfa`ā Bin-Nāṣiyahi				
AhmedAli	ہرگز ایسا نہیں پائیے اگر وہ باز نہ آیا تو ہم پیشانی کے بال پکڑ کر ہسیٹیں گے				
Jalandhry	دیکھو اگر وہ باز نہ آئے گا تو ہم (اس کی) پیشانی کے بال پکڑ ہسیٹیں گے				
YusufAli	Let him beware! If he desist not, We will drag him by the forelock—				
M.Khan	Nay! If he (Abû Jahl) ceases not, We will catch him by the forelock —				
Pickthal	Nay, but if he cease not We will seize him by the forelock -				

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Shakir	Nay! if he desist not, We would certainly smite his forehead,
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نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴿١٦﴾

sinful	خَاطِئَةٍ	A lying	كَاذِبَةٍ	Forelock	نَاصِيَةٍ
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Translit	Nāṣiyatin Kādhībatin Khāṭi'ahin
AhmedAli	پیشانی جھوٹی خطا کار
Jalandhry	یعنی اس جھوٹے خطا کار کی پیشانی کے بال
YusufAli	A lying sinful forelock!
M.Khan	A lying, sinful forelock!
Pickthal	The lying, sinful forelock -
Shakir	A lying, sinful forehead.

فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾

		His council	نَادِيَهُ	Then let him call upon	فَلْيَدْعُ
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Translit	Falyad`u Nādiyah
AhmedAli	پس وہ اپنے مجلس والوں کو بلا لے
Jalandhry	تو وہ اپنے یاروں کی مجلس کو بلا لے
YusufAli	Then, let him call (for help) to his council (of comrades):
M.Khan	Then, let him call upon his council (of helpers),
Pickthal	Then let him call upon his henchmen!
Shakir	Then let him summon his council,

سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾

		The guards of Hell	الزَّبَانِيَةَ	We will call out	سَنَدْعُ
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Translit	Sanad`u Az-Zabāniyaha
AhmedAli	ہم بھی موکلین دوزخ کو بلا لیں گے
Jalandhry	ہم بھی اپنے موکلان دوزخ کو بلا لیں گے
YusufAli	We will call on the angels of punishment (to deal with him)!
M.Khan	We will call the guards of Hell (to deal with him)!
Pickthal	We will call the guards of hell.
Shakir	We too would summon the braves of the army.

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كَلَّا لَا تُطَعُّهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

Obey him	تُطَعُّهُ	Do not	لَا	Nay	كَلَّا
		And draw near (to Allah)	وَاقْتَرِبْ	And fall prostrate	وَاسْجُدْ

Translit	<i>Kallā Lā Tuṭi`hu Wa Asjud Wāqtarib</i>
AhmedAli	ہرگز ایسا نہیں چاہیے آپ اس کا کمانہ مانے اور سجدہ کیجئے اور قرب حاصل کیجئے
Jalandhry	دیکھو اس کا کمانہ ماننا اور قرب (خدا) حاصل کرتے رہنا
YusufAli	Nay, heed him not: but prostrate in adoration, and bring thyself the closer (to Allah)!
M.Khan	Nay! (O Muhammad (SAW))! Do not obey him (Abū Jahl). Fall prostrate and draw near to Allāh!
Pickthal	Nay, Obey not thou him. But prostrate thyself, and draw near (unto Allah).
Shakir	Nay! obey him not, and make obeisance and draw nigh (to Allah).